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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## Rev. Mr. Whittaker's Sermon.

The following Sermon is from the Rev. Mr. Whittaker,  
whose renunciation of Universalism we published a few  
weeks since.

But sanctify the Lord God in your hearts; and be ready  
always to give an answer to every man that asketh you a  
reason of the hope that is in you, with meekness and fear.—  
[1 Peter, iii. 15.]

The portion of Scripture which I shall make  
the foundation of my discourse, after a few pre-  
latory remarks, will be found in the first Epistle  
of Peter, the third chapter and fifteenth verse:

"Sanctify the Lord God in your hearts, and be  
ready always to give an answer to every man that  
asketh you a reason of the hope that is in you,  
with meekness and fear."

The First Epistle of Peter was originally ad-  
dressed to the Christians scattered throughout  
Pontus, Galatia, Cappadocia, Asia and Bithynia.  
They were, by their position, peculiarly exposed  
to persecution; the great mass of inhabitants, Jew  
and Gentile were opposed to them. In the pre-  
vious context, Peter strengthens his brethren to  
endure persecution in the service of their Divine  
Master, and as they could not escape persecution,  
to arm themselves with zeal in his service. The  
early Christians were, many of them, blessed with  
the presence and example of the Saviour. They  
had seen him the despised and rejected of men, a  
man of sorrows, and acquainted with grief.—  
Brought forth as a lamb to the slaughter, as a  
sheep before his shearers is dumb, he opened not  
his mouth. If the great teacher suffered persecu-  
tion, the disciples would expect nothing else.—  
But they were fully prepared. They counted it  
joy to suffer for his sake, they were tortured, but  
not dismayed, and gloried that they were account-  
ed worthy of persecution. Even now, Christians  
are persecuted. To this time must the godly suf-  
fer; but if the primitive Christians could endure  
their persecutions, how much more the modern.  
In the world, Christians must ever be at war with  
the carnal mind. "For thy sake," may they  
say with the Psalmist, "we are killed all the day  
long," but, though suffering in the world much  
tribulation, they are commanded to be of good  
cheer. Though reviled, revile not again. Com-  
mit yourselves to God, and in the language of the  
text, Sanctify the Lord God in your hearts, and  
be ready always to give an answer to every man  
that asketh you a reason for the hope that is in  
you, with meekness and fear.

Surely if on any subject there should be anx-  
iety; if for any "reason" there should be anxious  
examination and enquiry, it is for the reason of  
the Christian's hope. He stands upon tenable  
ground—the rock of his salvation. The divine  
origin of religion claims his most earnest and  
prayerful attention. It involves the deep and  
awful hopes and fears of an eternity—and what  
could more claim the serious consideration of im-  
mortal souls? In listening to my arguments  
against the creed of a denomination of which I  
was recently a member, I beg that reason may  
be heard without prejudice, that bias may be  
banished, and the argument well and carefully  
weighed.

I renounced Universalism, because it under-  
mines the value of the redemption. The Univer-  
salists as a sect regard Christ as a finite being,  
and the redemption as but a temporal redemption.  
They are fond of expatiating on the plan of re-  
demption, as they view it. But "redemption of  
the soul," says the Psalmist, "is precious and it  
ceaseth forever," and in the verses previous:—  
"They that trust in their wealth, and boast them-  
selves in the multitude of their riches; none of  
them can by any means redeem his brother, or  
give a ransom for him." No man can redeem his  
brother, and yet, according to the tenets of the  
Universalists, Christ is no more than man.—  
"Forasmuch," says Peter, "as ye know that ye  
were not redeemed with corruptible things, as  
silver and gold.—Man is corruptible.—God alone  
incorruptible. Christ was more than a finite be-  
ing, or the redemption is incomplete. It is writ-  
ten that the angels desired to know the great plan  
of God's mercy to fallen man, and were denied.  
But if the redemption is merely temporal—the re-  
deemer a mere man, instead of being too vast for  
angels to look into it is too slight for a child. The  
whole system were an impeachment of divine  
wisdom, a waste of divine love.

It is argued by Universalists that infinite re-  
demption could be necessary only for infinite sin;  
that man is a finite being, and that therefore his  
sin can be finite. But the sin is measured  
not by the offender, but by the majesty of that  
being against whom it is committed. It is not a  
mere rebellion of parent and child. The glory of  
the Lawgiver is insulted in the broken law.—  
God is infinite in holiness, the law is infinite, and  
sin against that law is infinite, subjecting the of-  
fender to punishment temporal and eternal. Man  
cannot save—the law is inflexible as God is just.—  
"The soul that sinneth it shall die." We can-  
not be saved by the law, for man "is not justified  
by the works of the law," but saved by Christ  
who "is the end of the law, for righteousness to  
every one that believeth." Justice demanded  
the sacrifice.—Mercy provided the propitiation,  
in Christ who is mighty to save every one that be-  
lieveth, and to deliver man from the eternal  
curse of the law violated and insulted. Under the  
dispensation of Moses, he took the blood of calves

and goats, and sprinkled both the book of the law  
and the people, "and almost all things are by  
the law purged with blood, and without shedding  
of blood is no remission." But Christ being  
come: "Neither by the blood of goats and calves  
but by his own blood, he entered at once into the  
holy place, having obtained eternal redemption  
for us." In the Mosaic sacrifices there was a re-  
membrance of sins made every year—"for it is  
not possible that the blood of bulls and goats  
should take away sin." "By one offering Christ  
hath perfected forever them that are sanctified."

Again, the doctrine of Universalism under-  
mines the means of grace. God works out his  
great designs by marked and appointed means.  
The disciples were called to go into all countries,  
and preach the gospel to every creature. They  
are directed to work out their own salvation with  
fear and trembling. Universalists recognize no  
need of this fear. If they feel, in any event, se-  
cure in a future life, the necessary tendency must  
be to indifference to the means of grace. Of this  
we see abundant proof in the conduct of Univer-  
salists. I would not be hasty, but pass a right-  
eous sentence. Do we not find them generally  
opposed to the spirit of prayer? They do not be-  
lieve in a change of heart. They cannot see the  
necessity of such a change, as the practical teach-  
ing of their creed is that men are sent here to en-  
joy the world and its pleasures. God will take  
care of the future existence, and fear and trem-  
bling become foolishness. What a pity, my  
friends, that the Apostles and primitive Christians  
did not understand all this? How many persecu-  
tions—how much labor, and travail of spirit  
might have been saved to them! They might  
have spared their descriptions of the broad way  
in which many walk—the straight and narrow  
which few there be that find.

But my hearers, there must be a change before  
man can enter the presence of his God. He can-  
not approach perfection with wickedness on his  
hands, and those hands, perhaps, stained with  
blood. That such a being, unchanged, should be  
ushered at once into eternal happiness, is at war  
with all philosophy, with common sense and the  
word of God. The gospel makes the distinction  
between good and bad, marked, continual and  
eternal. Does the Almighty mean his threats to  
the wicked to apply to mere temporal visitation?  
We see the wicked spread and flourish like the  
green bay tree. We see the righteous afflicted.  
The temporal blessings of individuals may be  
equal for God causeth the rain to fall alike on the  
just and the unjust. We may find a hardened  
sinner live in defiance of God and man. He may  
give a loose rein to his propensities, live in ap-  
parent riot, and even die in apparent lethargic  
peace. His soul may be so steeped in indiffer-  
ence, as to wait the approach of death with stoical  
unconcern. His exit may be made without a  
groan of fear. He may in death as in life give  
an example of obduracy in sin, and contempt of  
God's threatened judgment. To the eye of the  
world he dies in peace. But will the angels, who  
cluster about the throne, welcome him? Will he  
hear the divine approval, Well done, good and  
faithful servant, enter thou into the joy of the  
Lord? Let conscience answer.

Even the Universalists recognize the need of  
some change. They separate soul and body, giv-  
ing innocence to the one, and sin to the other.—  
Ballou and others teach that at the resurrection,  
the body will rise and know no sin. The man  
who dies in sin will wake in innocence, and enter  
at once into the society of the blessed, with Abra-  
ham, Isaac and Jacob. Admit this, and you de-  
ny Christ. You are saved by death. You deny  
his name, of whom it is written, "there is none  
other name under heaven, given among men,  
whereby we must be saved."

Universalists tell us that the death eternal de-  
nounced in the scriptures is only temporal death.  
That the act of dying is punishment. That ceas-  
ing to exist, and not the blood of Christ atones for  
crime. All then, are punished alike. There is  
no difference between saint and sinner. It may  
be said that suicide, or other unnatural modes of  
dying make a distinction. If they do, it is in fa-  
vor of the guilty. The suicide, whose last act is  
a violation of the commandment, Thou shalt not  
kill; and the malefactor, who dies by the hand of  
the public executioner, suffer less than the inno-  
cent who may have languished weeks months and  
years, upon a dying bed. Their future life is  
happy—for the necessity of faith and repentance  
to secure eternal life, are not taught by Univer-  
salists.

What says the word of God upon this subject?  
"Follow peace and holiness with all men, without  
whom no man shall see the Lord. For God so  
loved the world that he gave his only begotten  
Son, that whosoever believeth in him should not  
perish, but have everlasting life." It is evident  
here that the unbeliever must perish. It were  
trifling to promise eternal life to whosoever believ-  
eth, if believer and unbeliever shared alike.—  
The language of the Bible is decided—and the  
punishment of unrepented sin is death eternal.

"Marvel not at this, for the hour is coming, in  
which all that are in the grave shall hear his  
voice and come forth; they that have done good,  
unto the resurrection of life; and they that have  
done evil, unto the resurrection of damnation." (John  
v. 28, 29.) Universalists apply this to a  
moral resurrection in the present life. Punish-  
ment, they say, follows crime in the present  
world. But in this passage it is distinctly spoken  
of as in the future. The hour is coming. Univer-  
salists refer us to the preceding context, in  
which it is said that "the hour is coming, and now  
is, when the dead shall hear the voice of the Son  
of God, and they that hear shall live." I am wil-  
ling that this passage should be interpreted to re-  
fer to moral death. In the hour that now is,  
only they that shall live hear his voice. In the  
hour that is coming, all will hear, and some come  
forth to the resurrection of life, and some to the  
resurrection of damnation. The Saviour chang-  
es the subject, "For as the Father hath life in  
himself, so hath he given to the Son to have life  
in himself, and hath given him authority to exe-

cute judgment also, because he is the Son of  
Man." If the subject is not changed, the word  
'also' is meaningless. He hath given him author-  
ity to execute judgment also, and here the sub-  
ject is changed, from the present to the future,  
and to a prediction of that judgment.

If the Universalist doctrine be true, how are  
we to understand the passage, "Marvel not at  
this?" Marvel not at what? No new light was  
coming, no caution against astonishment was ne-  
cessary. Grant, for argument, that a moral  
death is all that is intended. The sinner is in the  
gall of bitterness and the bonds of iniquity. He  
is condemned already. If the Universalist con-  
struction be true, what are we to understand by  
his coming forth to the resurrection of damnation?  
Dead already in trespasses and sin, they shall be  
called forth, so changed, as to be precisely what  
they were before—condemned—morally dead.—  
Is this all the meaning of the passage? God for-  
bid the impious thought, that a messenger from  
the throne of glory should trifle thus with the  
souls he came to seek and save!

What thought the Jews of the resurrection?—  
Paul before Felix, professed belief in all things  
written in the law and prophets of the Jews. And,  
he continued, "I have hope toward God, which  
they themselves also allow, that there shall be a  
resurrection of the dead, both of the just and the  
unjust." That the Jews believed in a resurrec-  
tion and a future life, we have the testimony of  
their historian Josephus, who states that certain  
sects of the Jews, the Essenes, Pharisees, and others,  
did believe both in a resurrection, and in the  
future and eternal separation of the just and un-  
just. It was to people who understood him that  
the Saviour addressed the warning: "Fear not  
them which kill the body, but are not able to kill  
the soul, but rather fear him which is able to de-  
stroy both soul and body in hell." Matthew x:  
28. "And I say unto you, my friends, be not  
afraid of them that kill the body, and after that  
have no more that they can do. But I will fore-  
warn you whom you shall fear: Fear him which  
after he hath killed, hath power to cast into hell;  
yea, I say unto you, fear him." Luke xii. 4, 5.  
I have never seen this passage satisfactorily ex-  
plained by the Universalists. While a member  
of that denomination it was a source of great  
and continual anxiety to me. It never was ex-  
plained away—it never can be. Shall we be  
told that the Saviour preached cause of fear  
which never did exist—that God can send to  
everlasting punishment, but will not—that his Son  
proclaimed to the world an artifice! What  
should we think of a human magistrate who  
should warn culprits of the power that can send  
them to the penitentiary or the gallows, but that  
never will do it? If we draw any knowledge of  
the future from any source it must be from the  
Scriptures. If we know that men will not be  
eternally punished it must be from the word of  
God. If we construe that Word of God to con-  
tradict his own righteous threats and just judg-  
ments, we are guilty of the impiety of making  
him a liar who cannot lie—we are wresting the  
Scriptures to our own destruction.

Throughout the whole of the New Testament,  
the eternal distinction between the righteous and  
the wicked is kept up. "The wicked shall be  
driven away in his wickedness." "He will gather  
up the wheat into his garner, and burn up the  
chaff with unquenchable fire." "Enter ye in at  
the strait gate, for wide is the gate and broad is  
the way that leadeth to destruction, and many  
there be that enter in thereat, because strait is  
the gate and narrow is the way which leadeth in-  
to life, and few there be that find it." "Not  
every one that saith unto me, Lord, Lord, shall  
enter into the kingdom of heaven, but he that do-  
eth the will of my Father which is in Heaven."

"The Son of Man shall send forth his angels,  
and they shall gather out of his kingdom all  
things that offend and them which do iniquity,  
and shall cast them into a furnace of fire, there  
shall be weeping and gnashing of teeth. Then  
shall the righteous shine forth as the sun, in the  
kingdom of their Father." Again, "The king-  
dom of heaven is like unto a net, that was cast  
into the sea, and gathered of every kind, which,  
when it was full, they drew to shore and sat  
down, and gathered the good into vessels, and  
cast the bad away. So shall it be at the end of  
the world, the angels shall come forth and sever  
the wicked from among the just, and shall cast  
them into the furnace of fire, there shall be weep-  
ing and gnashing of teeth." "He shall set the  
sheep on his right hand, and the goats on his  
left."

Then shall the King say unto them  
on his right hand, Come ye blessed of my Father,  
inherit the kingdom prepared for you from the  
foundation of the world." Then shall he say al-  
so unto them on his left hand, Depart from me ye  
cursed, unto everlasting punishment, prepared for  
the devil and his angels. \* \* \* And these shall  
go away into everlasting punishment, but the  
righteous into life eternal." "In thy presence,"  
says the Psalmist, "is fulness of joy, at thy right  
hand there are pleasures forevermore."

Again, the case of Judas is much spoken of.—  
"The Son of Man goeth as it is written of him;  
but woe unto the man by whom the Son of Man  
is betrayed! It had been good for that man, if  
he had never been born." We will admit that  
Judas repented—for it is so written, but shall we  
say that his repentance was unto life? We will  
admit for the sake of argument, that he did not  
commit suicide—but even that does not invalidate  
the sentence. If he could at any time have been  
saved, after the most terrible temporal punish-  
ment, or even after death, if he could exchange  
his sufferings for an eternity of happiness, it could  
not have been said "it had been good for that  
man that he had not been born." It is impossi-  
ble that this argument can be maintained—that  
the case of Judas can be used to show that he en-  
tered into heaven despite the sentence against  
him. The threatenings of God's word cannot  
be thus set aside. Oh may he impress his truth  
upon our hearts, that at the last day we may not  
hear the sentence, Depart ye cursed, but the invi-  
tation, Come ye blessed of my Father.

It was my intention to state some further ob-  
jections to Universalism, but the short time left  
admonishes me to be brief. I will review in few  
words the most important. It is at variance with  
the scriptures. It does not teach those to fear,  
who are without God and without hope in the  
world. It does not lead men to cry out as they  
did of old, and as they do now under other preach-  
ing. "What shall we do to be saved?"—Its ten-  
dency is to carelessness and indifference. It  
teaches men to think lightly of prayer, and of the  
Missionary enterprise, Christian Societies, and  
other means of grace. It denies Christ. It de-  
nies the fundamental doctrines of the Bible; origi-  
nal sin, total depravity, the Divinity of Christ and  
the Holy Spirit; the necessity of regeneration and  
a change of heart, and the final judgment, and  
the eternity of punishment. It takes away all  
the pillars of the gospel, and leaves it a weak and  
slender system.

There is one other objection and a great one,  
over which I would gladly pass, would my duty  
permit the omission. The teaching of Univer-  
salism has a licentious tendency. The doctrine of  
no future punishment takes away the check upon  
sin. It removes the restraints, and takes away  
the awful sentences of God's word. By bright-  
ening the future before the sinner, it prompts to  
the licentious enjoyment of the present. There  
are many Universalists whom I honor and respect  
as good moral men. But they are not such be-  
cause of the moral influence of the creed they  
profess. Permit me to make a solemn appeal to  
the Universalist, if there be any present. What  
did you to embrace the doctrine of Universalism?  
Was it a desire to bring forth fruits meet for re-  
pentance, and a love of the Redeemer's kingdom?  
Have you dedicated and consecrated your hearts  
to God? Answer that question to your Maker  
before you sleep. Remember that no time is to  
be lost. The hour will come when you are not  
aware, to test your faith. Very soon you will be  
called to bid an eternal adieu to earth—to enter  
upon that state where upon the truth or the falsity  
of the doctrines upon which you have leaned,  
will depend your everlasting happiness or misery.

Are there any halting between two opinions?  
Defer no longer to choose whom ye will serve.  
But a little while, and your soul may have fled to  
that undiscovered country from whence no trav-  
eller returns. Be wise to day. "Kiss the Son,  
lest he be angry, and ye perish from the way,  
when his wrath is kindled but a little." "Now  
is the accepted time, and now is the day of salva-  
tion." Put no hopes on the morrow, for "ye  
know not what shall be on the morrow. For  
what is your life? It is even a vapor, which ap-  
peareth for a little while and then vanisheth  
away." Appeal to your own hearts, upon the  
truth of Universalism. From my own experience,  
I can truly say that I never could put my hand  
upon my heart, and disclaim all doubt of the  
truth of Universalism. Consult your everlasting  
happiness, and abjure the delusive hopes of that  
doctrine. Adopt the course that prudence would  
indicate. If Universalism be true, you will lose  
nothing by seeking salvation in what conscience  
tells you is the strait and narrow way. If you de-  
cline, and Universalism prove false, you are un-  
done forever. Oh that my head were waters,  
and mine eyes a fountain of tears, that I might  
weep day and night for you. May God in his in-  
finite goodness reach with his warnings your in-  
most soul, and bring you to a knowledge of the  
truth as it is in Jesus. Amen.

## From the Lutheran Observer.

### Sunday Sickness.

I suspect that there is twice as much sickness  
in the United States on the Sabbath, as on any  
other day in the week; and I am quite sure there  
is about as much medicine taken on that day, as  
on all the rest. These alarming facts, if they are  
facts, deserve the immediate and earnest investi-  
gation of the whole medical faculty. It cannot  
be owing to climate, to miasma, or to any sudden  
changes of temperature, because these are liable  
to affect the health just as much, one day, as  
another. Much less can we ascribe it to any spe-  
cial divine visitation, to disable people from at-  
tending public worship on the Sabbath, when they  
are able to be out and attending to their secular  
business from Monday morning to Saturday night.  
This would be a reflection upon the great Lord  
of the Sabbath, as if he had given men one day  
in seven for religious duties and privileges, and  
then deprived them of its advantages, by shutting  
them up to be bed and take emetics.

As the sickness of which I am speaking, pre-  
vails all over the country, so it affects all classes,  
though not in the same degree. The industrious,  
hard laboring classes, are more apt to be down  
on the Sabbath, than the rich and fashionable.  
The latter cannot, or will not afford it, as many  
want the day for riding, sailing, and visiting their  
friends. The laboring people in the cities, are  
not liable to these periodical attacks, as in the  
country; and the reason seems to be the same;  
they want the Sabbath for relaxation, with which  
the operation of active medicine would seriously  
interfere. It is moreover a circumstance worth  
noticing, that professors of religion, as a class, are  
less liable to Sunday sickness than any other  
class. I am not aware that they have better  
constitutions; but for the most part they are seen  
in the house of God on the Lord's day, if they are  
able to be abroad, attending to their business on  
other days. Nevertheless, there are quite too  
many anomalous cases even in the church. I  
think I have known some persons of considerable  
pretensions to piety, who, by living in the midst  
of the Sunday fever contagion, or from some  
other cause, have complained of being poorly, and  
excused themselves from attending public worship,  
when the prospect of some little worldly gain  
would have worked like a charm, to throw off the  
symptoms, on any other day of the week.

Although making no pretensions to the healing  
art myself, if any aid, in their diagnostic in-  
faculty much, if any aid, in their diagnostic in-  
vestigations, it may be expected of me, that I  
should be a little more particular in showing how  
the sickness now under consideration generally

comes on, and how it is most commonly relieved;  
I say relieved, not cured, for it is exceedingly apt  
to break out again in a few Sabbaths after it seems  
to be entirely expelled from the system. These  
then are the usual symptoms. A little more  
work is undertaken on the farm, or in the shop,  
than can conveniently be performed. As a mat-  
ter of course extra efforts are necessary. Nature,  
by the middle of the week, begins to complain  
that she is not fairly dealt by, and to call for re-  
laxation. If her voice is not heeded, she raises  
it louder. The man confesses he does not feel  
well, and that he needs rest and medicine. But  
he cannot afford to lie by on a week day. The  
Sabbath is approaching, and then he will be at  
leisure and attend to himself. So he drags through  
the week as best he can; and at the close of it, or  
on Sabbath morning, sends off for a good portion  
of Glauber, or Epsom, or Ipsec. More gener-  
ally, perhaps, especially in haying and harve', the  
medicine is sent for on Sabbath morning, as sick-  
ness, every body knows, must be attended to;  
and it gives the neighbours a chance to enquire,  
What's the matter? How long has your father  
been unwell? Has he sent for the doctor? &c.

The Sunday invalid, in these cases, gets up  
late. You would hardly know him to be the  
same man whom you saw the day before in the  
field. He complains of weakness in the joints,  
nausea, dizziness, and the like; calls for his tum-  
bler of salts, and crust of bread; looks at the po-  
tion most ruefully; but it is of no use to stand  
dreading it. So he shuts his eyes and hardens  
his heart, and drinks it off at a swallow.

Or if it is an emetic, he prepares for it right  
manfully. He could not get time to take it any  
sooner, and it will not, he thinks, do to put it off  
any longer, especially as he must resume his la-  
bours again on Monday morning. Must resume  
them, not because he is too poor to spare a day  
for "doctoring," but because he can save it by  
being sick on the Sabbath. And when others are  
in the house of God, and he on his bed, with his  
bosom heaving like that of a fresh water sailor,  
he blesses himself that he does not stay away from  
church without the least reason in the world;  
and perchance wonders that any who are well,  
can saunter about the fields, when they ought to  
be in the house of prayer. If a man is sick on  
the Sabbath, he is sick, and that is enough, how-  
ever he came so. This is his logic. Sometimes  
the Sunday sickness comes on suddenly, in the  
morning. A little cloud arises. It may rain.—  
And what if it should? Would the prospect of  
getting a little wet, prevent the individual from  
going out on any other day? Is he afraid of  
lightning? O no, unless it be Sabbath day light-  
ning. But now all at once, he finds out that he  
is not very well. He is afraid he shall take  
cold, and so he stops at home. In your opinion  
the excuse is not valid, and you try to convince  
him of it; but there is something which he calls  
conscience, that he says justifies him; "Mercy,"  
he argues, "is better than sacrifice," and every  
one is bound to take care of his health.

Now Messrs. Editors, can you tell me what is  
the best way of treating these seventh day sick-  
nesses, and preventing them from spreading? If  
you can, I hope you will inform the public at  
once. It is really a very serious matter. Thou-  
sands are suffering from them, who ought to be  
cured, if possible. If these diseases are permitted  
to run on, they will become chronic, and of course  
more and more obstinate. It may be more desir-  
able to die on the Lord's day, than any other;  
I think it is, for those who are prepared; but to  
be kept away from the sanctuary, by any of the  
Sunday intermittents, is a very different affair.  
Certainly, it is no way to prepare for that "rest  
which remaineth for the people of God."

One thing more and I have done. These heb-  
domadal visitations are extremely troublesome to  
conscientious physicians, and afford others more  
plausible excuses than they can safely be trusted  
with, for absenting themselves from public wor-  
ship. In some places, the doctor is sure of hav-  
ing something to do on the Sabbath, however it  
may be on other days. Just as he is getting  
ready to go with his family to church, somebody  
calls with his arm in a sling, or with an invalid  
wife, or child, and detains him. Or a messenger  
rides foaming up from the outskirts of a neigh-  
boring town, and nothing will do but he must go  
and visit Mr. such an one.

"How long has he been sick?" "He has  
been drooping all the week." "Why did not  
you send before?" "We hoped he would get  
along without doctoring." "Why then could  
you not wait one day longer?" "We are  
afraid he will get worse." And so the Sabbath  
is broken up, unless the physician has the inde-  
pendence, which is sometimes the case, either to  
decline entirely, or to put off the visit till after the  
public services.

Not unfrequently it is even worse than this. It  
is a matter of calculation, on the part of too many,  
to send for the physician on the Sabbath, in pre-  
ference to any other day, when their friends have  
long been in bad health, and there is no more ur-  
gency than there was for days, or weeks before.  
It is done to save time. On week days they are  
otherwise engaged, and all they can save in this  
way, is counted as so much clear gain. Thus are  
thousands of physicians virtually deprived of their  
Sabbaths, by these time and money saving, but  
soul-destroying calculations. And people ex-  
pect the blessing of God just as much upon their  
prescriptions of the doctor, or to get well without  
that blessing just as soon as if they "kept his  
Sabbaths and revered his sanctuary. But  
they have no right to insist upon the attendance  
of physicians, to the neglect of these institutions,  
in cases which might be just as well attended to a  
little earlier, or a little later. H.

Men never sin with less restraint, than when  
they are influenced by false principles.

To say little and perform much, is the charac-  
teristic of a great mind.

Sin requires no teaching.



## REVIVALS.

From the Banner and Pioneer.  
MARION CO., TENN., July 25, 1840.

**BROTHER HOWELL:**—I am now seventy-five miles from home, and almost exhausted with incessant labor. At Prospect church, Roan county, we commenced on—a protracted meeting. Gloom had settled all around us. The Lord came to our help. Before I left several professions took place, some of whom joined the church. Among the number two *New Tests* came back to live as again on former principles.

I left this meeting on Friday to commence a four days' meeting at the Luminary church, about forty miles west in the county of Rhea. Several of the ministers who were at the former meeting promised to come on and aid me. But the excitement continued at Prospect, and none of them would leave. I was, therefore, alone. I commenced on Saturday morning. Jesus Christ was with me.

Four days and nights I here labored with happy results. Several professed to have passed from death unto life. I have preached twice every day since. To-day I am resting; but I am to commence a four days' meeting to-morrow, again by myself. O, how broad, how white the harvest; but the laborers, the faithful, devoted laborers—where are they? How small the band! How inadequate to the great work!

My brother, Charles Taliaferro, and myself, have baptized, since July last, into the fellowship of the Prospect church, about one hundred converts. Since the last Convention I have baptized about a hundred and fifty—at the various meetings I have attended I witnessed the conversion of not less than five hundred. The churches that correspond with the Auxiliary Convention of East-Tennessee by letter, delegates and contributions, are all on fire. In these alone, since the last anniversary, near a THOUSAND PERSONS HAVE BEEN BAPTIZED. The work is spreading into the neighboring churches.

Bro. Howell: We expect several brethren from the western side of the mountains at our conventional meeting. It will take place the Friday before the second Saturday in August next.

Yours truly,  
R. H. TALIAFERRO.

From the Religious Herald.

Extract of a letter from brother R. I. Pryor, dated August 10th, 1840.

PEDLARS MILLS, Amherst Co., Va., }

"There has been a great revival at Maple Creek, in this county. In about three weeks, from 55 to 60 persons have been baptized, and 8 or 10 more received for baptism. Several are yet seriously concerned. I expect Elder S. B. Rice will give you full detail of the meeting, as he was present during the whole time."

A meeting was commenced at Little Westfork, Robertson Co., Tenn., Elder R. Ross, pastor, on the 10th of July, and when last heard from was still progressing. Brother Carney of Clarksville, writes us that about forty have professed religion—a note from brother Nixon says about fifty. The ministers present are brethren Ross, Rutherford, Williams, Nixon, McLeod and Michum.

A meeting was held at Heads, in Robertson county, with our separate brethren, which commenced on Saturday the 20th, and closed on the subsequent Wednesday. Twenty persons professed to have realized by faith their acceptance with God through Jesus Christ. The ministers present were Williams, Gowen and Felts.

Our hearts have been made glad during the last month, by learning that several of the churches in Philadelphia have again visited the Baptismal water. Bro. Ide baptized five. Bro. Kennard ten. Bro. Gillette, eight.

We learn also that a baptism took place at Point Breeze, on Sabbath, two weeks ago, when three persons were immersed in the likeness of their Saviour by Bro. Porter.—*Baptist Record*.

During a protracted meeting held recently with the Baptist church at Wilmington, Vt., 21 persons were baptized, and others are expected soon.

From the Cross and Journal.

CINCINNATI, Aug. 12th 1840.

**BROTHER COLE:**—It may be interesting to the readers of the Cross and Journal, to learn that the Corner Stone of the Western Baptist Theological Institute, at Covington, Ky., was laid with appropriate exercises on Monday, the 3d of August, at 4 o'clock P. M.

At the appointed time, a large assembly was collected upon the spot. The exercises were principally conducted at a short distance from the Institute, in a grove at the east side of the Sanford house, where seats were prepared for the ladies, and where all were shielded from the rays of the sun. The Rev. Mr. Robert, Pastor of the First Baptist Church in Covington, commenced the services by a solemn prayer for the blessing of God upon the enterprise. It fell to my part to give a history of the origin, progress, and prospects of this rising institution. Professor Stowe, of Lane Seminary, followed with a short, appropriate, and animating address, showing the importance of a well educated ministry. The Rev. M. Biggs, President of the Cincinnati College, made a suitable address, which claimed and secured the attention of the assembly.

We then repaired, in order, to the building which had been commenced, and laid the Corner Stone.

The exercises were occasionally enlivened by the imposing music of the Brass Band of Cincinnati, which had been engaged for the occasion, and by the United States Band at Newport, whose aid the officer of the station most politely proffered.

In the Corner Stone was deposited a box, containing a copy of the names of the Officers of the General Government—of the State of Kentucky, and the town of Covington; a copy of the charter of the Western Baptist Theological Institute, with the names of the present Trustees; a brief account of the Colleges and Theological Schools in the United States, and several of our religious periodicals, of recent issue.

Thus, my brother, we trust that we have laid the foundation of an edifice from whose halls of

instruction shall go forth a renovating, moral influence, into this whole valley, and into all the world. Yours in the best of bonds,  
S. W. LYND.

From the Baptist Advocate.

## Ordination.

An Ecclesiastical Council convened at Gunderland, Albany county, on Tuesday, August 4, at the request of fifteen brethren and sisters, to deliberate upon their condition and prospects, and if thought advisable, to constitute them into a distinct Baptist Church.

The council was organized by electing brother B. T. Welch, Moderator, and brother J. L. Hodge, Clerk.

After mature and prayerful deliberation the council were of opinion, that it was their duty to proceed to recognize it as a distinct Church of Jesus Christ.

Parts were assigned to brethren as follows: Introductory prayer, brother Conant Sawyer; Sermon, brother B. T. Welch, from Acts ix. 31; Constituting prayer, brother J. T. Raymond; Right Hand of Fellowship, brother J. L. Hodge; Address to the Church and Congregation, brother J. Cookson.

After the above services were performed, brother Hodge administered the ordinance of baptism to five willing converts, who united with the newly constituted body, others are expected soon to follow. The day was fine—the exercises interesting; indeed, all felt it was good to be there.

B. T. WELCH, Moderator.  
J. L. HODGE, Clerk.

From the N. Y. Baptist Register.

THE ANNIVERSARY WEEK at HAMILTON passed off with a high degree of interest. The presence of an unusual number of much esteemed brethren from abroad, greatly enhanced the pleasure of the occasion. Br. Cushman, of Philadelphia, gave an able discourse on Monday evening, from the passage in Psalms xxxiii. 15:—

"He fashioneth all hearts alike, he considereth all their works." On the next day, before the Education Society, Dr. Sharpe interested the assembly by his usual display of sound sense and weighty argument, in the improvement of the passage in Acts x. 5, 6. "And now send men to Joppa, and call for one Simon whose surname is Peter: he lodgeth with one Simon, a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." The addresses of Br'n D. Eldredge and W. H. Wyckoff, before the same Society in the afternoon, furnished rich entertainment, and we would be glad of them for our columns. In the evening, before the alumni and friends, Dr. Babcock delivered a sound and interesting discourse on the requisites for the ministry, and the means of securing them. After which a prize essay on the subject of war, was read by Br. Ten Broeck. On Wednesday morning at half past eight, addresses were delivered by Br. C. Bennett, of Burmah, and Br. Kinard, of Philadelphia. The inaugural of Prof. Eaton was rich and powerful, on the subject of ecclesiastical history, and his farewell address to the class exceedingly appropriate and touching. The weather was remarkably fine, and the discourse immense.

The commencement exercises the next day were not inferior in interest to any of preceding years, and this is saying as much for the Institution as any friend should desire. But we cannot enter into particulars now, in this brief notice. All we can do is to give the scheme of exercises, and the names of the graduates; details must lie over until next number. The interest of the occasion was much enhanced by the music of the choir.

## MUSIC.

1. The Bible adapted to Man. E. ELY, Middletown, Ct.
2. Use of Mysteries in Religion. A. KNAPP, Lowell.
3. Individual Influence. D. PHILLIPS, Great Valley, Pa.
4. Dignity of the Ministerial Office. F. PRISCOTT, N. Hartford.

## MUSIC.

5. Symmetry of Christian Character. E. P. SALISBURY, Fairfield.
6. Impulsive power of the Love of Christ. W. B. MORREY, Cazenovia.
7. Instability of the Pastoral Relation. L. DAVIS, Carroll.
8. Proper Mode of Combating Error, (before the Western Association.) H. SILLIMAN, Weston, Ct.

## MUSIC.

9. Reflex Influence of Missions, (before the Eastern Association.) A. BENNETT, Homer.
10. Paul an example for the Christian ministry, (before the Society for Inquiry.) G. E. BLISS, Rochester.
11. Encouragement to the Biblical Student, (before the Theo. Society.) E. TURNER, Weston, Ct.

## MUSIC.

Claims of Civil and Ecclesiastical History, as a branch of Ministerial Education. By Prof. G. W. EATON.

## MUSIC.

THE END OF THE WORLD.—A great many people, some of them good people, perhaps, seem to be spending time and thought in speculating upon the period when the world is likely to come to an end. It is a very foolish way of spending time to say the least of it. With each one of us, that matter, so far as all practical consequences are concerned, may be determined in a day or an hour. As death leaves us, judgment will find us. And when the spirit has gone to God who gave it, and its destiny for eternity fixed, it is of small consequence to that soul whether the wheels of time move on for thousands of years or stand still to-morrow.

"His hand, the good man fastens on the skies,  
And bids earth roll, nor heeds its idle whirl."

It should be our first concern to be ready for the Son of man, and when that day, of which the angels know nothing, shall have arrived, the great question will be, am I prepared? The settlement of this question now, is of infinitely higher moment to man as an immortal being, than all the speculative theories that have puzzled the minds and drowned the souls of men.—*New York Observer*.

From the Canada Baptist Magazine.

## The Baptists of Nova Scotia.

From the Christian Messenger, the weekly organ of our brethren in the Lower Provinces which we always peruse with peculiar satisfaction, we gather the most gratifying intelligence respecting the state and prospects of the Nova Scotia Baptists. The churches contain upwards of 6000 members, nearly as many as can be found in the two Canadas. But our brethren are as strong in moral and religious influence, as they are in numbers; which, alas! is far from true, as yet, respecting the many thousands of Baptists in these Provinces. We hope, however, that the day is not far distant, when our Canadian churches too will exert a hallowed influence, more in proportion to their numbers and means. It is truly delightful to see in the account of the last Nova Scotia Baptist Association, how ready and even eager our brethren are to engage in every good work. Besides their own Domestic Missions they contribute towards the Missions in Burmah. They have been long and ardently engaged in promoting education, both general and theological; and now they are about to increase their efforts manifold for this end.—The following noble resolution, which will no doubt be carried into effect, was passed at the Association, viz:—

"That for supporting and advancing the great and beneficial objects of the Nova Scotia Baptist Education Society, and supporting, enlarging, and rendering effective the institutions at Horton, it is requisite that the sum of £5000 be raised and paid in (if possible) during the present season."

Baptists of Canada! when will you go and do likewise? Our brethren also formed recently a Sabbath School Union, in which all denominations are invited to join, on just and safe principles.

## WORTHEN STREET BAPTIST CHURCH, Lowell.

—According to Zion's Banner, this church was organized Sept. 6, 1831. The number of members first embodied was 71. During the intervening nine years it has received an accession of 1,055; 587 of whom were received by baptism, and 468 by letter. 251 members have been received during the past year, 207 by baptism and 44 by letter. 170 were members of the S. School. 206 persons in all have left the church, 155 were dismissed, 29 were expelled, 27 have died. The present number is 849.—*Zion's Advocate*.

A Baptist Church was constituted in Gunderland, N. Y., on the 4th inst., consisting of fifteen members.

CHURCH AND STATE.—A subject well deserving the attention of the intelligent, may be found in the present progress of events in Europe. The governments of several of the most powerful nations are directly employed modelling the religious systems prevalent among them, so as to employ these with greater efficiency as engines of state. The operations of the Prussian government in this respect are well known. Perhaps there is no country in which the king can more directly and powerfully affect the interests of the clergy than in this. He is virtually the head of the Church. In Russia, the Autocrat is collecting the reins of ecclesiastical supremacy in his own hands, obliging all his subjects to conform to the Greek Church, and that Church to acknowledge him in every way as the viceregent of Jehovah, so far as the Russ is concerned.—*N. Y. Bap. Advocate*.

SETTLE YOUR DIFFICULTIES.—You had better do it before sunset, and obey a scriptural injunction. "Brother, the sun is going down," said a good man to his christian friend. It was enough. The latter went immediately and reconciled difference which had occurred between himself and another person during the day. Happy would it be, had every one so kind and faithful a monitor. Take then the scripture as such, and "never let the sun go down on your wrath."—*N. H. Bap. Register*.

INDIAN EDUCATION.—At the recent opening of the Patsala, or Vernacular Seminary at Calcutta, not less than 450 scholars presented themselves to enter it, not gratuitously, but upon the payment of an annual fee. Three hundred more have applied for admission, but could not be received. The edifice is a noble one, constructed by native generosity, for the purpose of diffusing the knowledge and science of Europe over the country, through the medium of their own language.—*Boston Recorder*.

## Come see the Procession.

Here then is the evil:—300,000 drunkards; \$30,000,000 squandered; 150,000 paupers, 16,000 criminals; three fourths of all the casualties; one half the insanities; and 30,000 deaths annually. Here, said the Lecturer, is the evil. Patriots, philanthropists, mere men, will you look at it? First, let the 150,000 paupers pass along in their rags. Would the audience look at them? Sitting here, surrounded with comforts, they could not duly appreciate such a spectacle. But, said he, if your last bed were going under the hammer, and your wives and children were already on their way to join this motly group, then could you appreciate it without difficulty.

Next in the procession, come the 1500 insane persons—and how could the maniac laugh! "O if I had a brother," say you, "or a sister, a father or mother in that company of maniacs, how should I feel?" Multiply the distress you would feel by ten thousand, and you will know something of the sun total of distress thus occasioned.

Now make room, said he, for the 16,000 criminals, dungeoned by the use of intoxicating drink. Don't look at their wives and children—the evil is not there—but at the universal insecurity of life and property which quivered all the land over.

And now let the 300,000 drunkards join in the procession; see their spewing, and hear their dreadful cries, as they pass along. And finally pile up 30,000 bodies of dead men, in all their blood—and then remember what God has said about the drunkard.

Firm-nerved men, he remarked, had cried like children, at the mimicry of the theatre.—But here were facts, in comparison with which the highest wrought representations of the theatre were tame.

To say little and perform much, is the characteristic of a great mind.

## CHRISTIAN SECRETARY.

HARTFORD, AUGUST 29, 1840.

## Baptists in New England.

MAINE, in 1792, had 15 Churches, 21 ministers, and 882 members; in 1812, 103 Churches, 83 ministers, and 5,294 members; and in 1840, 255 Churches, 207 ministers, and 18,878 members. The baptisms last year, were 2,196, or about 12 to every 103 communicants. But this is a larger increase than they have ever before had in the same time, since their commencement.

NEW HAMPSHIRE, had in 1792, 32 Churches, 40 ministers, and 1732 members; in 1812, 69 Churches, 48 ministers, and 4,940 members; in 1840, 110 Churches, 80 ministers, and 8,146 members; 751 having been baptized last year. This gives a ratio of 12 baptisms to 130 communicants.

VERMONT, in 1792, had 34 Churches, 36 ministers, 1610 members; in 1812, 76 Churches, 50 ministers, and 5,185 members; in 1840, 122 Churches, 75 ministers, 10,200 members, and 748 baptisms last year; giving a ratio of 12 baptisms to 164 members.

MASSACHUSETTS, in 1792, had 92 Churches, 105 ministers, and 6,234 members; in 1812, 91 Churches, 81 ministers, 8,104 members; and in 1840, 199 Churches, 180 ministers, 22,500 members; baptisms not given.

RHODE ISLAND, in 1792, had 38 Churches, 76 ministers, and 3,502 members; in 1812, 26 Churches, 31 ministers, and 3,033 members; and in 1840, 36 Churches, 30 ministers, 5,400 members. To these must be added the Seventh day, the Free Will, and the Six-principle Baptists, making in all, about 10,000 members. Baptisms not given.

CONNECTICUT, in 1792, had 55 Churches, 65 ministers, 3,214 members; in 1812, 65 Churches, 54 ministers, 5,716 members; and in 1840, 103 Churches, and about 12,000 members. The baptisms are not given.

## Total in all New England—

Years.	Churches.	Ministers.	Members.
1792	256	343	17,174
1812	430	347	32,272
1840	795	662	81,724

The foregoing statistics are from the pen of a Baptist, as published in the *American Quarterly Journal*, and are probably near the truth. The Baptists were estimated by President Stiles in 1760, at 23,000. There are now 81,724 baptized persons, and probably about twice that number of nominal Baptists. If so, they have doubled three times in 80 years.

## Baptist Theology.

We wish every one of our readers to compare the article on the proportional decrease of *Infant Baptism*, in the *Chronicle* of last week, and that on the increase of the *Baptists in New England*, in the *Chronicle* of to-day, and then inquire, whether we have not allowed ourselves to be driven off the straight and onward path of duty, by the influence of a *Baptist Theology*? And also, whether it is not time to retrace our steps, in this particular? That the evil exists, no one can doubt. Shall it not be terminated?—*Chronicle of the Church*.

The questions proposed in the above article by our brother of the *Chronicle*, we think are important, and ought to be weighed and answered by all concerned; though we perhaps might consider them differently from him, or those of his faith. Is it true, that our Pedobaptist friends have been "driven off the straight and onward path of duty" and that too "by the influence of Baptist Theology"? If they were indeed in the path of duty, it is truly lamentable to be driven off from it; and especially by any sectarian theology. But, if that theology is so powerful in its influences, to endanger a long and established custom, held sacred by so large a body as the Pedobaptist church, ought not that church to inquire if this is not the theology of the *Bible*?

Again, our friend asks whether it is "not high time" for those of his order "to retrace their steps, in this particular"? Certainly, if they are going wrong; but they should first inquire seriously, whether they are wrong in giving up the prerogative of Infant Baptism. Now a custom that loses its influence, as religions light increases, we think looks rather suspicious, as to its being founded in the truth.

Our friend states further, "That the evil exists, no one can doubt;" and seriously asks "shall it be terminated"? It is something of a question in our minds, whether the abolition of Infant Baptism is an evil. Will our brother explain himself on this point, and show more plainly wherein the evil consists? If it shall be found an evil, we will join with him heartily in saying, let it be terminated. But in the present state of things, we are suspicious that it would be a long and laborious work to "terminate" this evil; and may we not caution our brother, to take heed lest he, like some others, be found "fighting against God."

## Letter from C. H. Vinton.

The following is a copy of a letter from C. H. Vinton, a Missionary in Burmah, to the Female Missionary Society of the 2nd Church in Danbury, Ct., which was forwarded to us for publication in the Secretary.

NEWVILLE, Jan. 27, 1840.

DEAR SISTERS IN CHRIST,—About a month since we had the happiness of receiving a box of articles made up by you for the benefit of our Karen schools. We indeed feel grateful to you for your kind remembrance of us away here in this heathen land; and especially does it cheer our hearts to be assured that you pray for us. The Lord is blessing our labors, but how much of our success depends upon the prayers and efforts of our brethren and sisters at home can only be known at the Judgement day.—Pray on then dear friends believing that "praying breath is never spent in vain" although you may not know all the instances of conversion in answer to your petitions till you go to reap what you have sown in your heavenly Masters kingdom.

We were sorry that you did not feel sufficiently acquainted with us to write us a long letter, giving us an account of the state of religion with you and all that region. Be assured that though far from home friends and country yet the interests of our American Zion lie as near to our hearts as ever. If Zion prosper we want to rejoice with her, if she languishes we had rather weep over her than remain in ignorance of her condition. I have thought much of late of the case of good old Eli. He could hear of the defeat of Israel, and the death of his own sons and still sustain the shock. But when they told him that the ark of God was taken, he fell and died. Thus with us, almost every arrival from America, informs us of the death of some friends brothers or sisters. But O! may God grant that we may never hear that the ark of God is betrayed into the hands of her enemies; I know that it is difficult for our American friends to feel our isolated condition and our need of religious correspondence with friends at home, you are surrounded with all the means of grace, you have christian society in abundance every week a religious newspaper comes to your door and perhaps other periodicals in abundance. How different are our circumstances! at this moment in which I write I do not suppose that there is another white person within 60 miles of me. Mr. Vinton is still beyond me wandering upon the Shan mountains preaching to multitudes who never saw a white man before. In traveling from place to place wearied with the labor he has no kind host such as a christian brother to receive him—no: nor a tavern to put up at, but sometimes stops spreads out his portable bed in a native hut, or open shed, and sometimes the distance is so great that he cannot arrive at either; and spreads his bed beneath the open sky. I received a letter from him last week stating that he suffered somewhat with the cold, it being colder on the mountains than in any place since he left America. And now I will leave you to judge—do you not think that when thus separated from our brethren and sisters in Maulmain, and from each other that a communication from friends at home is a rich treat! I do not say this to complain of our American friends. They are kind; many of them very kind in sending us letters and periodicals and articles for our schools. For all these we feel grateful. But like other christians we need to be excited "to love and good works." And how can this be done in the absence of other means of grace but by religious correspondence and hearing of the prosperity of Zion in other places? Though many are the obstacles which the enemy throws in the way, yet we hope the cause is constantly progressing. We do not receive such rich harvest as the Missionaries do in the Sandwich Islands yet we have our yearly increase. Last year we baptized 30 Karens in this region. Our schools continue prosperous and God seems to bless this as much or more than any other department of labor. It is not among the Karens as among most other nations that we find them able to read, and ready for the written word to be put into their hands. No, that Bible so precious to us, is a sealed book to them, till they commence their Alphabet and go through with their spelling book. It is delightful to see some who have been converted through the preaching of the word; and cannot spend time to attend our regular schools, come home weary from their paddy fields and sit down with their spelling books, and by occasionally asking a question or two begin to spell out the several combinations till they can commence reading the Gospel of Matthew. On coming to this place four weeks since we found two men, one a member of the church and another who is asking for baptism who had just begun to read the word of God in this manner.

The articles you so kindly furnished for schools, we will endeavor so to dispose of as shall most benefit the scholars and promote the interest of the cause. The Karen christians are doing literally what they can to support the schools, but it is utterly out of their power to meet the whole expense. They manifest a most lovely spirit in giving what they are able to support the gospel, and when I tell them that a box of things for schools has arrived they say "how much American christians love us! How can they do so much for us! The fact is they have no idea of wealth and ability to give. But their condition is every year bettering and we hope they will continue to give according to what they possess. And now dear sisters, although strangers to each other in person yet I do not feel that we are so in spirit. Are we not fellow laborers—partakers of the same hope expectants of the same bliss—heirs of the same glory! If we labor on a few short months or years, shall we not meet at home, in our Fathers house, there forever to unite our voices as well as labors, never more to be separated?

Yours in Christian bonds,

C. H. VINTON.

P. S. February 5th, a note from Maulmain has just now arrived saying that our house, Zayat, two of our Karen boarding houses are a "smoking heap of ruins." Some of our things are saved I understand but I expect that our clothing and Mr. V's library are nearly consumed. The Karens here come in to console me saying that we are as poor as Jesus who had not "where to lay his head." But I do and will rejoice that if we are strangers and pilgrims here below, that we have a house not made with hands a treasure in the heavens that faileth not. Sweet rest will be after toil and suffering are over. Mr. V. has not yet returned.

C. H. V.

Connecticut Literary Institution. The exercises at this Institution closed on Wednesday the 19th of August, and must have proved highly satisfactory to the patrons and friends of the Institution. The regular examination was on Tuesday, and the different classes passed, all of them, good some of them excellent examinations. The leading policy of the instructors seems to be, to make each scholar a complete master of all the ground which he has passed over, the only true system of instruction. The scholars sent from this, to other Institutions, have been found as uniformly prepared to enter the lists for favorable competition, as those from any other school. After the examination, we were invited to repair to the new Meeting-house, to listen to the annual exercises of the Literary Society, connected with the Institution. This Society, organized very soon after the first opening of the School, and has continued to increase in prosperity and usefulness ever since. I am confident that many now engaged in the active pursuits of life, look back to the efforts made while members of this society, as some of the most agreeable, as well as most useful, of all their preparatory course; the anniversary exercises were interesting. The Oration by Mr. Julius Shailer, the former Principal, was just such a plain practical piece of address as every young man ought to receive, when about to enter upon a preparatory course.



Should those who listened to it, practice upon the principles laid down, I am confident, they will never have occasion to regret it. The Poem, will "speak for itself," as I believe a copy has been requested for publication. If it will enable us to recall the very agreeable sensations produced at its delivery, I, for one, shall be delighted to peruse it.

But, Wednesday, was the day of days. At an early hour carriages, from different parts of the town, and from adjoining towns began to arrive; and for more than an hour, the street in each direction was filled with them. The number of persons computed to be present, was from twelve to fifteen hundred, and the great mass came in single carriages, the good old independent way of traveling in New England. The Ladies alone, were allowed to take seats, before the procession, and it was found difficult to find room, even for those in the procession, after the ladies were seated, so that there must have been several hundred, who were not accommodated. Of the exercises I can only speak in general terms, though each might be mentioned, in terms of praise. They were as follows:

MUSIC.  
PRAYER.  
Oratio Apologetica, by William Henry Fuller, Suffield.  
Influence of High Aims, by Charles Jacobs, Westfield.  
Poland, by Francis Eugene Butler, Suffield.

MUSIC.  
Conference.—The comparative merits of Scientific, Literary and Political Fame, by Samuel Stillman Lamb, Ledyard; Joseph Edwin Culver, Groton; George Washington Pendleton, Stonington.

MUSIC.  
Retreat of Bonaparte from Russia, by Daniel Burnham Shipman, Deep River.  
Moral Heroism, by Noyes William Miner, Packersville.  
Evanescence of Military Glory, by Erasmus Norcross Jencks, Springfield, Ms.

MUSIC.  
Colloquy.—Modern Politics, by C. H. Topliff, J. E. Culver, R. H. Maine, A. Banker, G. W. Pendleton, L. B. Smith, A. P. Cleveland, D. B. Shipman, H. G. Stevens, E. N. Jencks, J. B. Merriam, J. W. Mitchell, C. Jacobs, W. L. Loomis, C. C. Williams, N. W. Miner, S. D. Phelps, W. W. Denslow.

MUSIC.  
Prostitution of Genius, by Abijah Perkins Cleveland, Hampton.  
Poem.—Eloquence of Nature, by Sylvanus Dryden Phelps, Suffield.

I do not think public praise, or public criticism, designed to effect any good end, and shall only say, that the exercises will bear comparison with those of any similar Institution, at whose public exhibition it has ever been my pleasure to be present.

The music was above all praise. The choir was small in number, but I have seldom heard sweeter tones, or richer music. The last piece, was composed, for the occasion, if I am rightly informed, by Mr. A. S. Lovell, an assistant in the school, the piece certainly did credit to his skill as a musical composer, and the execution of it, did credit alike to the leader, and the Ladies, who, by their rich, full tones, gave great effect to it, and added their full share of interest to the exhibition.

The exercises were closed by the music above alluded to set to the following beautiful Hymn.

1.  
Ye visions bright of heavenly birth,  
Ye glories of the latter day,  
Descend upon the fallen earth,  
And chase the shades of night away;  
Bid streams of love and mercy flow,  
Through every vale of human woe;  
Till sin, and care, and sorrow cease,  
And all the world is hushed to peace.

2.  
How long amid this dying race,  
Shall desolation hold her reign?  
How long shall men despise the grace  
And love of Him who once was slain?  
How long shall heathen bow the knee  
To deities that neither hear nor see?  
Ye scenes of bliss, no longer hid,  
When will your radiant hues unfold?

3.  
The gospel of the living God  
Shall echo the wide earth around,  
Till every place of man's abode  
Shall know the joy-inspiring sound:  
Who can the heavenly scene portray?  
Who can describe the glorious day?  
We hail thy glimmering from afar,  
We hail the bright and Morning Star!

For the Christian Secretary,  
"Your goodness is as the morning cloud, and as the early dew it goeth away."—Hosea, 6-4.

Oh! how can the soul, who has felt the deep anguish  
Of bitter repentance—contrition for sin,  
Let his love to the Saviour so wither and languish,  
And the work of the christian refuse to begin!  
Let his goodness decline like the cloud of the morning,  
Which doth vanish away as the day God appears,  
Like the sweet freshening dew the young herbage adorning,  
Which bathes the fair flow'rets in bright chrysal tears.

Oh! how can we grieve that blest Spirit, which offers  
To lead us in paths which are pleasant—secure,  
Nor taste those provisions which kind wisdom proffers—  
N'er drink from those springs ever living and pure;  
Forgetting the pathway which leads to Mount Zion,  
Where the christian oft finds a most grateful retreat,  
His own works of goodness for salvation rely on,  
And quite lose our way to the high mercy seat.

How can we, when drinking of earth's guilty pleasures,  
And wounding our Saviour, all pierced, anew,  
The joys of salvation, and heavens bright treasures,  
Bid these in our folly a final adieu!

When the paths of earth's bliss lies fair open before us,  
Pluck the flowers when the thorns are exposed to our sight,  
When the dark clouds of wrath hang portentously o'er us,  
To shadow our prospects in darkness of night.

Can a heart thus refuse! a dear Saviour thus grieving!  
When Hope spreads her pinions, all glorious and bright,  
To light up the spirit when trusting—believing,  
When Faith stoops to open bright fields of delight;  
When Love melts the heart, and when mercy is bending,  
To tear it from earth, and to fix it above;  
When the Spirit of God like the dew is descending,  
How can we reject then a kind Saviour's love!

JUSTITIA.  
THE FAMILY MAGAZINE, or Monthly Abstract of General Knowledge, illustrated with several hundred Engravings.—This work has now been before the public for seven years. The eighth volume commenced in June, and we have seen the numbers for that month, and July and August. They contain a great amount of useful and interesting matter, with handsome illustrations. We think the execution of the work much superior to the previous volumes. The price is \$1 50 per annum, or 12 1/2 cents per number. Mr. FRANCIS ATWOOD, of this town, is agent for the Magazine.

To the Editor of the Christian Secretary—

Dear Sir:—During the past week, the Anniversaries of the different Societies of the Newton Theological Institution, and also that of the Institution itself were celebrated.

On Monday evening, Aug. 17, an address was delivered before the "Missionary Association," by the Rev. J. S. Jones, of the Mission Society, Siam.

On Tuesday afternoon, was the Anniversary of the "Knowles' Rhetorical Society," on which occasion, the Rev. Wm. Hague, of Providence delivered an oration, and Prof. A. C. Kendrick, of the Literary and Theological Institution, at Hamilton, N. Y., delivered a Poem.

In the evening of that day, the Rev. Dr. Chapin, President of Columbian College, D. C., delivered an address before the "Society of Missionary Inquiry."

Of the above, I had the opportunity of being present only at the Anniversary of the Knowles' Rhetorical Society. The Oration by Mr. Hague was one of unusual interest. Rarely have I heard a more instructive and finished discourse. His theme was JOSEPH WYCKLIFFE, and the speaker showed a familiar acquaintance with the character and times of that pious reformer.

The subject of the Poem was "IMMORTALITY," and its gifted author presented thoughts worthy of so glorious a theme. I heard the addresses by Mr. Jones, and Dr. Chapin very highly praised by those who listened to them.

On Wednesday was the Anniversary of the Institution. The following is the order of exercises on the occasion.

ANthem.  
PRAYER.  
HYMN.  
ESSAYS, BY THE SENIOR CLASS.

1. Qualifications of a Theologian. Charles William Redding, of Portsmouth, N. H.  
2. The Connection of Science and Religion. Sanford Leach, of Shutesbury.  
3. The attempted Reformation in Spain. Benjamin Smith Cobbett, of Hopkinton.  
4. Pastoral Activity. Franklin Merriam, of Westminster.

5. The Want of Agreement among Interpreters. Robert Curtis Mills, of New York City.  
6. Caution and Enterprise in a Christian Minister. Martin Byrne, Jr., of Robinson, Me.

HYMN.  
7. Missionary Efforts of the Jesuits in Japan. Jackson Smith, Middletown, N. J.  
8. Pastoral Responsibility. John Felch Burbank, of Portland, Me.  
9. The Messianic Character of the 22d Psalm. Edwin Henry Hawley, of New York City.  
10. Justinian Ernest. Francis Smith, of South Reading.

11. Theological Liberty. Shadrach Standish Bradford, of New Bedford.  
12. Instructive Preaching. Silas Burrows Randall, of Groton, Conn.

PRESENTING CERTIFICATES, WITH PRAYER.  
HYMN.  
BENEDICTION.

The assembly was large and attentive. The class which left the Institution was composed of twelve young men of great promise. I have never on a similar occasion, known a class as large do as well on the whole as that did. The Essays were well written. There was not what might be called a poor one among them, and some were of the finest order. The elocution of the speakers was good, and in two or three cases, it might justly be said, the speakers were perfectly natural. Certainly there is reason to expect that the influence of that class will be most widely and beneficially felt by the church and the world.

In haste, yours,  
W. H. S.

Modern Preaching, No. 4.

Another defect that I shall notice in modern preaching is, that it is not sufficiently "seasoned with grace." Primitive teachers of Christianity taught men that they were saved by grace through faith, and that not of themselves, it was the gift of God. "And if by grace, then it was no more works, otherwise grace is no more grace." Perhaps it may be asked, if this is not the doctrine now taught. I think it is by some, I hope it is by many, I would that it were by all.

I presume if the question, do you believe in salvation by grace? were put to every preacher of the Baptist denomination in the state, each one would answer yes, though it is not improbable, that some would connect it with a but, of fearful import.

The fact is, it is one thing to admit the general principle, and another to give prominence to those sentiments, that are indispensably connected with this plan of salvation.

In order to man's being saved by grace, he must be in such a condition, that he can be saved in no other way.

But how seldom do we hear this faithfully proclaimed. True, unconverted men are debased as sinners, but perhaps in the same paragraph, their virtues are introduced in such a manner as to quiet their consciences, and save them from being alarmed. Reader, when have you heard it faithfully proclaimed from the sacred desk, that man by nature is utterly destitute of pure motives, and that all his benevolence, and other virtues, spring from selfishness, that "the imagination of the thoughts of his heart, are evil, only evil and that continually."

Is there not too much effort made to heal the hurt of the soul of man, slightly? Would it not seem that many suppose they have found out a better, or at least an easier way, to cleanse the corrupt fountain of human depravity, than by searching it to the bottom, and exposing the pollution, that lies in the hidden recesses of the soul.

Or shall we conclude that they believe the doctrines of the entire depravity of man, to belong to the "dark ages," or perhaps to the year before the flood, and that man now possesses by nature much that is truly good. Be the cause what it may, I think it cannot be denied, that the strong language of scripture on this subject, is rarely introduced into modern sermons, much more rare is it illustrated and enforced.

In immediate connection with this, is the idea so frequently held up, that it is but a small matter to be a christian; that repentance means nothing more than regret, that one has not been a christian before, and this accompanied by a resolution to be one in future, amounts to all that is necessary to constitute an heir of God, a candidate for glory.

I have often feared, when I have heard sentiments like these advanced, that the speaker did not know the plague of his own heart.

Methinks if the Son of God were to be present, and hear men philosophized to heaven without a radical change of their spiritual nature, he would reiterate in their ears with fearful emphasis, "ye must be born again, or ye cannot see the kingdom of God."

"that which is born of the flesh is flesh," to which may be added, it always will be flesh, however much it may appear like that which is governed by the spirit.

And should the speaker express his astonishment that any one should utter such a sentiment, in this age of the church, the Saviour would add, "marvel not that I said unto you, ye must be born again."

The word of God says, believe on the Lord Jesus Christ and thou shalt be saved; many in this enlightened age say, submit to God, and thou shalt be saved. Primitive Christians were taught that in Christ, they were safe; modern christians are taught that in their own resolutions they are safe. Primitive Christians were taught to examine themselves, and see whether they were in the faith; modern christians are taught that to be concerned for themselves is unbelief, and that they have only to determine for heaven, and heaven is theirs.

CARLOS.  
P. S. I will just add that I do not suppose there are so many Baptists, as some others, that teach sentiments like those named above, perhaps none that carry them to the extreme here named, yet I think there is quite a disposition among our preachers to keep back, or modify, the bible view of human depravity.

Sermons for the Family. No. 27.

HELL, or the final state of the wicked.

The wicked shall be turned into hell, and all nations that forget God. Ps. ix. 17. These shall go away into everlasting punishment. Matt. xxv. 46.

The justice of God harmonizes with his mercy.—The latter is seen most clearly in the salvation of sinners who repent and believe, while the former shines with brightness and fearful majesty in the destruction of the unbelieving and abominable.

Hell is the final abode, and just reward of them that know not God, and obey not the Gospel of our Lord Jesus Christ. The goodness of God certainly demands that Heaven be not annoyed with those who trouble Christians here, "There the wicked cease from troubling," while the justice of God, in maintaining his righteous authority, and declaring forth his eternal dominion, require that the wicked shall not go unpunished, and he that telleth lies shall not escape. To be separated from hope must be to be filled with despair. This will be the case with all the wicked at the great day, and forever. The hope of ungodly men perish. In this life all have some hope, unless in complete despair. But the hope of the hypocrite shall be as the spider's web; and the hope of unjust men perisheth. Such persons will not expect a future restoration. They may deceive themselves with such a vain hope in this world; but even Satan, without their consent, could not make them believe such a delusion while here. But even this hope will be put out by the blast of death, and never find a dwelling in hell. Hell is sometimes spoken of as the grave, but when it refers to divine punishment, it means the place where the devil and his angels are, and shall be tormented forever and ever; and affecting thought, all who perish without the grace of our Lord Jesus Christ, must have their portion in the lake of fire and brimstone, which is the second death. A lost sinner may die and be buried, and lift up his eyes being in torment. He may then remember that in life he had his good things, and the poor Christian his evil things; but in the grave the dead know not any thing. Hell is called a place of torment—Luke xvi. 21. The bottomless pit—Rev. xxi. 8. The wrath of God—Rom. ii. 5. As to its duration, it is called everlasting punishment. Eternal damnation. Unquenchable fire. The sinners of Sodom and Gomorrah are mentioned as suffering the vengeance of eternal fire. Terms equally strong, equally clear, are used to denote the eternal unending destruction of the wicked, as are used to express the duration of Heaven and the endless perpetuity of the great God. If Satan cannot otherwise flatter our poor fallen race to rush down to the pit, he will tempt them to believe that they can return again from its most fearful plagues. Who can think of the punishment due to sin, without having some right views of guilt and danger? Who can think of his fellow creature being lost in hell forever? And yet many who are themselves exposed to its torments, in constant danger of enduring its pains, and now despise the Lord Jesus Christ, prize the world and its pursuits above him, and seal their own destruction sure. Even yet there is a Way of escape. "Believe in the Lord Jesus Christ and thou shalt be saved."

In that dark world where Satan lies,  
And fallen spirits round him rear,  
Dwell many souls who once could rise  
Against the Lord of sovereign power.

His Gospel they did dare oppose,  
And treat his servants with disdain:  
But now they feel eternal woe,  
And suffer in unending pain.

What boundless depths are spread below!  
What storms of wrath roll on on high!  
Eternal plagues and darkness too,  
Meet their blasphemous, horrid cry.

Oh! Sinner! flee from wrath divine,  
While yet a pard'ning God is near,  
Repent, believe, ere you repine,  
Where no kind helper can appear.

E.

Yale College Commencement.

We had the pleasure of attending the commencement of this institution on Thursday last, and were highly gratified with the exercises. Some of the speaking was very fine, and all acquitted themselves very handsomely and in a most creditable manner. The degree of A. B. was conferred on ninety-nine young men, which we believe is about the largest class that ever graduated at the institution. The degree of A. M. was conferred on fifty-three gentlemen, among whom we note the names of Edmund Terry, John P. Putnam, Thomas M. Day, John W. Seymour, and Charles Buck, of Hartford.

The Honorary degree of A. M. was conferred upon Hon. John W. Allen, John Clark, Esq., Edward Frost, Esq., Rev. Arthur Granger, Rev. Asa Putnam, Dr. Henry Bronson.

The degree of M. D. was conferred on Francis A. Brewster, Wm. C. Catlin, Wm. B. DeForest, Francis L. Dickinson, Myron R. Hubbard, James H. Hutchins, Pliny A. Jewett, James E. F. Macdonough, Edmund R. Pease, Felipe R. F. de St. Azariah Smith, Samuel G. Smith, Louis Watson, Daniel Webb, Francke Williams, and honorarily, on Benj. H. Catlin, Asa Witter, Mason Manning, Orson Wood, and Anson M. May.

The degree of L. D. was conferred on Junius Smith, Esq. of London.—Courier.

THOMAS C. PERKINS, Esq., of this city, was appointed yesterday Attorney for the State, for this county, in place of Isaac Perkins, Esq., deceased.

IMPORTANT MAIL ARRANGEMENT.—We understand that an arrangement has been finally effected with the Hartford and New Haven Rail Road Company for carrying the mail, and that it goes into immediate effect. By this arrangement our citizens will receive their New York and Southern letters and papers from three to four hours earlier than heretofore.—Times.

From the Albany Evening Journal, Aug. 22.

Afflicting Calamity.

FALL OF THE DRAW OF THE STATE STREET CANAL BASIN BRIDGE.—Our city is the scene of a most distressing and calamitous dispensation. At 5 o'clock this afternoon, just as the steamboats were departing for New York, and when hundreds of people were crowded upon the bridge over the Canal Basin, the draw broke and precipitated from seventy to eighty persons and three or four horses into the basin. They fell about twenty feet into twelve feet water. The struggle for life among the sufferers was brief but awful. We shudder at the horrid recollection of it. Hundreds of citizens, with a dozen boats, sprang to the relief of their drowning fellow-citizens. At 7 o'clock, 18 dead bodies had been recovered, of which we only learn the names of the following:

James Hinman, constable, of this city.  
Mr. Driscoll, merchant, of Palmyra.  
Charles Lyons, tobacco pedlar, of this city.  
A son of Jacob Henderer, of Columbia st., 14 years old.  
A son of Sybrant Kettle, of this city, 16 years old.  
Roderick Davidson, an interesting and promising youth, employed in this office, 16 years old.  
Grosbeck, a boy, belonging to the boat Mohawk.  
Mr. Cavener, an insane man, from Westmoreland, Oneida County, under the charge of Mr. Stevens and Orin I. Fuller, of Rome, on his way to Hudson. Cavener and Fuller were lost and Stephens saved.  
James Van Buren, of German Flats, a canal driver, who was assisting Fuller to get Cavener to the boat.  
Samuel Fisher, lamp-lighter of this city.  
Francis Rogers, laborer of this city.  
Wood, a boy about 15 years old, of this city.  
Thomas McDowell, of this city.  
William L. Morey, of Vermont.  
Jones, of this city.  
H. L. Hoffman, of Falconville.  
Smith Matthews, of Troy.

A part of the draw fell after most of the sufferers were in the water, from which many were injured. Others were wounded by the struggling horses. The body of Mr. Hinman and that of the boy, who were severe wounds.

Capt. Jacobs, of the boat Col. Littlejohn, who was assisting with the insane man, though in the midst of the destructive scene, was saved.

This dreadful loss of life was occasioned by the refractory conduct of the insane man, who was refusing to go with his keepers. His resistance drew a crowd which blocked up the passage until the mass of people and carts became too heavy for the draw. Officer Hinman, the moment the draw gave way, was endeavoring to disperse the crowd.

A large number of citizens continued their search for the bodies until dark. Several missing persons are supposed to be numbered among the dead.

Medical gentlemen continued their efforts to restore life until hope expired. All their exertions were unavailing.

Extract of a letter dated Tuscaloosa, Alabama, August 12th:  
"It has not been so sickly in this county for 20 years, as it is at this time. About 50 in this city are now down with the fever, and the sickness is represented to be worse in the counties below, than at this place."

A MUSICAL EARTHQUAKE.—An enormous organ is now being erected in the abbey of St. Dennis, at Paris. It contains about 6000 pipes, amongst which are some measuring 52 feet, and weighing 1200 lbs. This magnificent instrument is nearly completed.

APPOINTMENT BY THE PRESIDENT.—Philip Schuyler, of N. York, to be Consul of the United States for the port of Liverpool, in the place of Francis B. Ogden, resigned. His commission to take effect from the 15th of October next.

The population of Buffalo, according to the census just completed, is 18,356.

Hon. S. H. Anderson, member of Congress from Kentucky, died on the 11th inst.

MARRIED.

In this city, 24th inst., by Rev. Horace W. Bushnell, Mr. Lunsley E. Gould, to Miss Elizabeth P. Broome.  
At Suffield, by Rev. A. Washburn, Mr. Thomas Remington, to Miss Mary Fuller.

DIED.

In this city, 23rd inst., Mrs. Lucy P. Stockbridge, wife of Col. Randolph Stockbridge, aged 31 years.  
At East Haddam, of pulmonary consumption, Miss Harriet Elizabeth Crosby, aged 21.  
At New Britain, 23rd inst., Thomas Lee, Esq., aged 63 years.

SPECIAL NOTICE

In consequence of the new arrangements now made, our friends will perceive a special necessity exists for the settlement of all accounts which were due prior to the commencement of the present volume. We trust our brethren will respond to this call without delay. There is quite an amount due on the two preceding volumes, and the money is very much needed. The publishing of the Secretary, so far as pecuniary matters are concerned, has been, at best but a profitless business, and we earnestly request all who are in arrears not to delay payment. Whether the amt. due from any subscriber be large or small, if it is all needed, all payments may be made to Messrs. Burr & Williams.

The office will remain as hitherto, at No. 184 1/2 Main street, corner of Asylum street, third story.

E. CUSHMAN.

Receipts for the week ending August 26.

Ezra Cleveland, 2 00; Elisha Treat, 2 00; Geo. Cowles, 1 50; Wm. Keney, 2 00; Isaac Keney, 2 00; E. Hunt, 2 00; N. Potter, 2 00; B. Remington, 1 50.

NOTICE.—The Board of the Connecticut Baptist Education Society, will meet at the house of Rev. Dwight Ives, Suffield, on Wednesday, the 9th of September next, at 6 o'clock, P. M.  
HENRY WOODCOCK, Sec.  
Deep River, Aug. 24, 1840.

NOTICE.—All persons corresponding with Elder W. Palmer, will please to direct their Letters to him, at Riverhead Post Office, Conn.

NOTICE.—The Westfield Baptist Association will meet on the first Wednesday and Thursday in September, with the Westfield Central Baptist Church and Society.  
Delegates arriving the day before the session, may call on the Pastor.

On the day of the Session, a committee will be in attendance at the Meeting-house, to assign them to their places for accommodation while with us.  
Services will commence at 10 o'clock, A. M. Wednesday.  
Westfield, Aug. 24, 1840.

NOTICE.—The Board of the Connecticut Baptist Convention, will hold their next quarterly meeting at Suffield, during the Session of the Hartford Association. The members of the Board are requested to meet at the Connecticut Literary Institution, on Wednesday, Sept. 9, 1840, at one o'clock, P. M.

N. B. Appropriations to the Churches, the present Convention will be made quarterly, and every appropriation will be for the quarter preceding the date of the appropriation; that is, at their next meeting the Board will appropriate for the quarter preceding the date of the Convention in June, and ending at the date of the meeting. By vote of the Board, this arrangement will be strictly adhered to; and no appropriation will be made to any Church all they furnish the Board with written returns for the quarter, for which they request aid. The information required is the same as was requested, through the Christian Secretary, for the Minutes of the Convention.

R. JENNINGS, Rec. Sec.

NOTICE.—The Superintendents of the Sabbath Schools connected with the Churches of the New London Association are hereby earnestly requested to forward by mail, a report of their respective Schools to Mr. Z. L. Smith, Secretary of the Sunday School Convention of the New London Association, at New Britain, by the 15th of September, for him to make out his report to the Convention, and they are to contain the Statistics of the Schools, with any other important or interesting statements respecting the course of Sabbath School instruction.

ALFRED GATES, President of Convention.

NOTICE.—The Fifty-first Anniversary of the Hartford Baptist Association, will be held with the Second Baptist Church in Suffield, on the 2nd Wednesday (being 9th day) of September next, at 10 o'clock, A. M. To preach the Association Sermon, Br. T. Benedict was appointed; Br. E. Duty, his alternate. WILLIAM REID, Clerk.  
Westfield, Aug. 12, 1840.

NOTICE.—The First Anniversary of the Sabbath School Society of the Hartford Baptist Association will be held with the Second Church in Suffield, the evening preceding the meeting of the Association, (being 2nd Tuesday in September 8th day) at 7 o'clock, P. M.

As all the efforts of this Society thus far have only been designed as preparatory to this First Anniversary; it is now earnestly desired that the churches should appoint their delegates to the Association, delegates to this meeting, and that the delegates should be present, as above. Answers to the following questions, in obtaining the statistics of the Sabbath Schools connected with the Association, are earnestly requested and really needed.

1st. How many Scholars have you in your Sabbath Schools, and how many Teachers?

2nd. How many volumes have you in your Sabbath School Library?

3rd. Have you a Bible Class, and of how many members does it consist?

4th. Have there been any conversions among the members of the Sabbath Schools and Bible Classes during the past year?

5th. Has there been anything of more than usual interest in connection with your Sabbath Schools and Bible Classes? WILLIAM REID, Clerk.  
Westfield, Aug. 12, 1840.

NOTICE.—The next meeting of the Ministerial Conference of the New Haven Baptist Association and vicinity, will be held in the Baptist meeting house in Meriden, on the first Tuesday in October, at 10 o'clock, A. M. The following is the assignment of parts.

1st. Exposition of 1st. Tim. 2, 4—F. Hawley and J. H. May.

2d. Essay—what were the officers of the primitive church? L. F. Beecher, and Br. Smith of Waterbury.

3d. Exposition of 1st. Cor. 15, 24-25—R. Jennings, and D. F. Shaler.

4th. Essay on the personality of Satan—H. Miller.

5th. Exposition of Rom. 8, 20—D. C. Haynes.

6th. Exposition of Rom. 6, 7—J. Page and A. D. Watson.

7th. Exposition of Matt. 5, 40—T. C. Teasdale.

8th. Sketches or Sermons from each.

9th. Oral discussion.—The comparative merits of reading—and extempor delivery of Sermons, Discussion to be introduced by T. C. Teasdale.

Refreshment desirous to join the Conference, are requested to present such Expositions or Essays as they may see fit.  
H. MILLER, Secretary.

THE TOLLAND COUNTY ANTI-SLAVERY SOCIETY will meet in Tolland, on Monday, the 31st inst., at 1 o'clock, P. M. Mr. I. Coddington, Agent for the State Society, is expected to be present and address the meeting. It is hoped the friends of the oppressed throughout the County will manifest their interest by a punctual attendance.  
Tolland, Aug. 3, 1840. S. BARROWS, Cor. Sec.

Connecticut Literary Institution.

THE FALL TERM of this Institution will commence on Wednesday, the 16th day of Sept. next.  
D. IVES, SECRETARY.  
Suffield, Aug. 24, 1840.

New Fall Goods.

TWEEDY & BARROWS, are now opening a new supply of Fall Goods, which will be sold at prices which cannot fail to be satisfactory. Among their stock may be found many very desirable goods. Call and see at 263 Main st. tf.

Merinoes.

TWEEDY & BARROWS, have received an entire new stock of French, German, and English Merinoes, just received and now opening, which will be sold at prices much lower than last year. The place to find them Cheap is at 263 Main st. tf.

New Broadcloths.

JUST received and now opening, a most extensive assortment—Comprising the different colors and qualities, at prices from \$1.75 to \$10, per yard. All of which are cheap enough at the store of  
TWEEDY & BARROWS.

Bombazines.

TWEEDY & BARROWS, are now opening a large assortment of Black and Blue Black Figured and plain Bombazines, which will be sold cheaper than ever at 263 Main st. tf.

HARTFORD



18508

## THE CHRISTIAN SECRETARY.

The following are among the most important resolutions adopted at the World's Convention. We copy from the London Patriot.

"Whereas, since the termination of the negotiations of the American with the British Government, under which the British Government refused to grant indemnity for certain slaves who, on their passage from certain ports in the United States to other ports within the same, were providentially cast on the Bahama and the Bermuda Islands, and, therefore, made free by the operation of British law, the slave-holding interest in the United States is attempting, in the Congress of the United States, to stir up the American Government to resist the principle on which such indemnity was refused. And whereas, in the prosecution of this attempt, a resolution was recently received in the Houses of Representatives of the United States, urging that Government to insist on an arrangement with the British Government, by which slaves escaping from their masters in the United States into the British dependencies on the American continent should either be delivered up to their masters, or a full indemnity paid for them. And whereas, in the further prosecution of the said unjust object, the Senate of the United States, by a resolution passed in April last, declared in effect, that if an American ship or vessel carrying on the slave-trade from one of the ports of the United States to any other port within the same should be forced, by stress of weather or any other unavoidable cause, into the port and under the jurisdiction of a friendly power, she and her cargo, and the persons on board, with their property, and the rights belonging to their personal relations, as established by the laws of the State to which they belong, would be placed under the protection which the laws of nations extend to the unfortunate under such circumstances. Wherefore,

"Resolved,—As the sense of this Convention, that the proposition embodied in said resolution, viz., to sustain, by the sanction of public law, which is founded on the principles of natural justice and right, the pretensions of the slave system, which exists only by disregarding justice and annihilating right, is not only unchristian and absurd, but disrespectful to the common sense of mankind.

"Resolved,—That this, the first attempt known in the history of nations, to convert the pretensions of slave-holders into rights, and, as such, to engraft them on the system of public law, by which the intercourse of nations is regulated, ought never to have emanated from the senate of a people who, from a period of time coeval with their independent national existence, have asserted before the world, and in the most solemn manner, that all men are created equal, are entitled to their liberty, and to the pursuit of happiness.

"Resolved,—That to allow such a proposition as the one referred to, would be not less inconsistent with the honor and dignity of Great Britain, and of each of the other nations of the world as have either abolished slavery within their respective limits, or are, in good faith, proceeding so to do, than it is hostile to the avowed principles of that people among whom it has originated, and to the cause of humanity, with which, under God, all Governments are solemnly charged."

"Resolved,—That it is the deliberate and deeply-rooted conviction of this Convention, which it thus publicly and solemnly expresses to the world, that slavery, in whatever form, or in whatever country it exists, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity, and is, therefore, a sin against God, which acquires additional enormity when committed by nations professing Christianity, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

"Resolved,—That this Convention cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the Western World which have not withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion, without censure, those by whom it is notoriously perpetrated.

"Resolved,—That this Convention, while it disclaims the intention or desire of dictating to Christian communities the terms of their fellowship, respectfully submit that it is their incumbent duty to separate from their communion all those persons who, after they have been faithfully warned in the spirit of the Gospel, continue in the sin of enslaving their fellow-creatures, or holding them in slavery—a sin, by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their own example to the whole system of compulsory servitude, and the unutterable horrors of the slave-trade.

"Resolved,—That it be recommended to the committee of the British and Foreign Anti-Slavery Society to furnish copies of the above resolutions to the ecclesiastical authorities of the various Christian churches, in the name of the Convention, throughout the world.

The Rev. Mr. Burnet moved a resolution to the effect that "as it was essentially unjust on the part of man to claim a right of property in his fellow-man, that Convention was of opinion that the slaveholder, in ceasing from his wrong, was entitled to no compensation, either from the slave himself, or from the Government under which he lived, for any loss he might sustain by an emancipation act."

"This Convention has heard with deep regret and sorrow, of the internal slave-trade which is carried on from the older to the more newly settled slave states of the North American Union, to the extent of upwards of 80,000 victims annually to this unchristian traffic."

"Resolved,—That on expressing their detestation of this traffic, and in acknowledging that it excites their deep surprise and abhorrence that this should be protected and cherished by a nation which has abolished the African slave-trade, and declared it to be piracy—this Convention is impressed with the conviction that such a systematic trade in man must be attended with excessive cruelty and wrong to the objects of it, and involved in its prosecution a fearful extent of barbarity and hardness of heart on the part of the

trader; and that effectual means ought to be forthwith taken in the United States of America to remove this stain from the character of that nation."

Mr. Birney moved the following resolution:—"That this Convention regards the scheme of African colonization, proposed and urged by the American Colonization Society, as not only totally inadequate to the overthrow of slavery in the United States, but as tending powerfully to strengthen that unchristian system, as deeply injurious to the best interests of the negro race, whether bond or free, both in America and Africa, and therefore as wholly unworthy of the countenance and aid of the philanthropist and the Christian."

The Rev. Mr. C. Grosvenor then moved the following resolution:—"That this Convention, deeply sympathizing with the survivors of the Amistad, who, though fully proved to be rightfully and legally free, are yet as slaves incarcerated in the United States, under the authority of the Government of that country, do express their regret and astonishment at the course pursued towards these victims of cupidity and cruelty, in the vexatious delays to which they have been subjected, in their trial in American Courts, and especially in the interference of the National Executive in aid of the oppressors of these prisoners, for the purpose of delivering them up to their unjust claimants, and thus reducing them to absolute and perpetual slavery."

### From the Congressional Observer.

**The Africans of the Amistad.**  
Several months have passed since the attention of our readers has been called to these unfortunate beings. During this period they have not been idle, but, under the instruction of benevolent gentlemen interested in their welfare, have been making substantial progress in the elements of a thorough education. About three weeks since they were removed from the jail in New Haven to a house in Westville, two or three miles distant, where they are allowed to spend the greater part of their time in a large enclosed yard, which gives them the benefit of the open air. The most perfect health at present prevails among them. Indeed it is difficult to imagine a greater contrast than between their present and former appearance. When they were first brought to New Haven, a large number of them had been reduced, by the terrible sufferings they had passed through, to little better than the shadow of a shade. The poor fellows during the autumn and winter had a hard time of it. Death appeared among them again and again, and at one time the apprehension began to be felt that none of them would survive. By the kindness of Providence the lives of thirty-six of the number, including the four little children, have been preserved, and now a more cheerful, healthy looking set of men can nowhere be found.

In the dreary uncertainty which hangs over their fate, it is a relief to know that they are worthy of all the sympathy so extensively expressed in their behalf. It cannot therefore but gratify the community to learn, that after an acquaintance of nearly a year, these strangers, although laboring under every disadvantage of color and circumstances, have gained not only the affection but even the respect of those who have had the means of becoming acquainted with their character. To detail all the interesting things which have been developed in their intercourse with those in whom they have felt confidence, would require a volume. A few of the more prominent only can be mentioned.

1. As a body, they exhibit indefatigable perseverance in learning to read. They are always ready at the call of their teacher, and their only complaint is, that he is able to spend so little time with them. Visit them at any time of day, and more or less of them are sure to be found busily engaged in studying—in this corner will be seen one patiently spelling out the words of his book alone—in another, two or three, taking lessons from one more advanced, or elucidating each other. They play a good deal of it, but after all, study is the main business with the great majority. And they are now fast reaping the results. The more advanced are able to read the New Testament about as well as the younger classes in our public schools. The others read very tolerably in Lovell's first book. They are now also rapidly learning to speak our language. Several of them already talk quite intelligibly, although as might be expected, in somewhat broken English. The little boy, Kuli, especially, does very well. A fine looking lad, about 16 years of age, named Kiench, also makes rapid progress. Several of them have recently commenced writing on the slate and bid fair to succeed well.

There is one fact which in this connection ought not to be omitted. Their mental powers, according to the testimony of all the gentlemen, who have been engaged in their instruction, are fully equal to those of our own race. With one or two exceptions, all have active minds. As a body, they are quick, shrewd, intelligent. Still farther, a few of them plainly are endowed with a high order, and, as a body, they are not only intelligent, but they are also capable of exerting a vast influence upon their countrymen. It is deeply interesting to observe the soberness, thoughtfulness, and eagerness for instruction, which mark the minds of the men whom Providence may have cast upon these shores, to prepare them to sow the seed of science, civilization and religion in the unknown regions of Central Africa.

2. Gratitude is a marked trait in their character. All, though at first naturally suspicious of every one they saw, they soon learned to distinguish their friends, and since then they have never failed when it was proper, to express in the liveliest manner their sense of obligation. Probably the gentlemen who have personally attended to their instruction and comfort, have no warmer friends in the world than these ignorant Africans. When the decision of Judge Judson was announced to them, their joy at the prospect of returning to their native land was evidently damped by the thought that they should be obliged to part with their friends here. A few days since, one of the gentlemen who has manifested much interest in their arrival, was taken sick. Their unaffected expressions of sorrow, on learning it, could the gentleman have witnessed them, would have amply rewarded him for all that he has done in their behalf.

3. They possess deep and warm affections. How much they have suffered from the thought of kindred and friends, in this long separation, it is impossible to say, for they have said little about it themselves, except to each other. But those who have been with them have not unfrequently seen the tear start at the mention of the aged father, or the defenseless wife and child, and stout men turn aside and weep, and the little children cry as if their hearts would break. It was said shortly after their arrival, and repeated so often as to make some believe the story, that they did not wish to return to Africa. A few days since the question was directly put to two of the most intelligent of the number. The instant reply, in broken English, in a tone and manner expressive of the deepest feeling, was: "Tell the American people, that we very much want to go to our home." Poor fellows! Who can doubt it? One of them, the other day confessed to the gentleman who instructed them, that the thought of his home in Africa, often disturbed him so much in the night that he could not sleep—and his only means of relief was to get up and pray.

This leads to the mention of another trait in their character—viz., uncommon susceptibility to religious impressions. Their fixed attention to the religious exercises on the Sabbath, even puts to shame most of our congregations. And it is not all mere form. There is reason to believe that the truths of the Bible have already learned, exert a great, or less influence on the feelings and conduct of all of them. There seems to be no doubt that to a great extent they are in the habit of daily secret prayer. A sense of right, so far as can be judged, exerts a controlling influence over some of them,—so much so indeed as sometimes to lead to the hope, that the Spirit of God is working upon their hearts and gradually bringing them to a saving knowledge of the truth.

This article is already too long and must be brought to a close. In conclusion it may be said that they came here as savages—with the feelings, opinions, habits, and manners of savages. By the divine blessing upon the labors of those who have taken an interest in their welfare, they are now becoming civilized and it is to be hoped Christian men. One of their most fondly cherished hopes is, that some one from this country may be induced to return with them to

Africa as a Christian missionary. The hope of their friends is that they themselves may return as Christian missionaries, and may tell to their kinsmen not only of the power, wealth, civilization and learning of America, but of the gospel of Christ, the wisdom of God and the power of God to salvation of our perishing race. But to be qualified to do this they must be instructed,—funds must be provided to bear the necessary expenses. The committee, it is understood, are already in debt and need the aid of the Christian community. It should be afforded at once. Mr. Amos Townsend, Jr. of New Haven, is treasurer of the committee, and if it will be more convenient to any of our readers to send their contributions to the office of the Observer in Hartford, we will forward them to him with pleasure.

### Memoir of Rev. Luther Rice.

BY JAMES B. TAYLOR.

EVER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having devolved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is hoped that extensive sales will furnish a considerable amount to aid in building up the Institution.

TERMS.—Sheep or Muslin, \$1 per copy—Calf binding, \$1 25—Extra calf, \$1 50.

Those who receive this paper are requested to make immediate and diligent efforts to obtain subscriptions. The result may be made known by letter addressed to Rev. Stephen Chapin, P. M., College Hill, D. C. Correspondents will please to state definitely the number of copies which may be desired, the kind of binding, and the manner in which they are to be forwarded.

June 5, 1840.

12.



THE Subscribers keep constantly for sale a large and rich assortment of WATCHES, JEWELRY, and SILVER WARE, of superior quality and workmanship.

Personal attention given to the REPAIRING of all kinds of Time Pieces.

STEELE & CROCKER, 193 Main-st.

Hartford, Aug. 7, 1840.

DR. G. R. PHELPS'

Compound Tomato Pills.

The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior consideration. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, constipation, &c. The following Letters are selected from the numerous testimonials of its salutary effects:—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it a trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past—I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. BESTOR.

New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Jew.

Dr. Phelps.—Sir—You send me your family two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia.

Yours respectfully, FRANCIS H. CASE.

Avon, March 9, 1840.

SARATOGA SPRINGS, 5th July, 1839.

Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me, why I did not use the Compound Tomato Pills, assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with but little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as ever man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

Gratefully, Yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label is signed G. R. Phelps, M. D. For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37½ cts. Hartford, July 10, 1840.

New Goods at A. F. Hastings'.

JUST received from New York, a general assortment of seasonable goods, purchased during the past week, among which are many very scarce and desirable styles. Printed Muslins and Lawns, in fancy colors; do. Mourning and Second Mourning rich Prints and Mouslin de Laines; very splendid light figured silks, in stripes, &c. New styles Gambroons and Drilling, for men's and boys' Summer wear, Parasols and Umbrellas: Linen Cambric H'd'k'f's, &c., all of which will be offered very cheap for sale.

## BOOKS.

THE subscribers, successors of Canfield & Robinson and Gordon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.  
Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.  
Cruden's, Butterworth's, and Brown's Concordance.  
Home on the Critical Study of the Scriptures.  
Do. on the Psalms.  
Fuller's Works.  
Dwight's Theology.  
John Bunyan's Works.  
Paley's Works.  
Clark's Discourses.  
Burke's Village Sermons. Saurin's Sermons.  
Wayland's do. Jay's do. Payson's do.  
Jay's Lectures.  
Jay's Exercises.  
Jay's Prayers.  
Jahn's Archaeology.  
Hug's Introduction.  
Storr and Platt do.  
Lowth's Isaiah. Lowth's Hebrew Poetry.  
McEwen on the Types.  
Howe and Bates' Works.  
Stewart on Romans and Hebrews.  
McKnight on the Epistles.  
Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.  
Hodge on Romans.  
Prideaux's Connexions. Shuckford's do.  
Newton on the Prophecies.  
Knapp's Theology.  
Dick's Works.  
Dick's Theology.  
Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.  
Mosheim's Church History. Milner's do. Jones' do.  
Dodridge's Family Expositor.  
Cottage Bibles.  
Henry's and Scott's Expositions.  
The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Tenison.

Paraphrase Bible by Coit and Nourse.  
Wesley's Works.  
Henry's Daily Commentary.  
Plenary Inspiration of the Scriptures, by Rev. S. Noble.  
Bickersteth's Works.  
Evidences of Christianity, by Alexander, Paley, Jenyns and Leslie.  
Young man's Closet Companion.  
God's Better Covenant.  
Cases of Conscience.  
Olshausen on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church.  
Hannah Moore's Practical Piety. Do. on Prayer.  
Philip's Guide.  
Phinney's Lectures.  
Physical Theory of another Life.  
Harvey on Moral Agency.  
Corner Stone, Way to do good, and Young Christians' Abol.

Wilderforce's Practical View.  
Brownlee's Lights and Shadows.  
Judd's Review of Stuart.  
Cogswell's Manual of Theology.  
Means and Ends.  
Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.  
Book of Common Prayer, various size and binding.  
Select Family Sermons, by Bishop McIlvaine.  
Campbell on the Four Gospels.  
Tyndale's New Testament.

Life of Jeremy Taylor.  
Holy Living and Dying, by do.  
Child's Book of the Sabbath.  
Dominion of Christ.  
Symington on the Atonement.  
Bunyan's Holy War.  
Walk about Zion.  
Saddard's British Pulpit.  
Hill and Valley by Catharine Sinclair.  
Drelicourt on Death.  
Memoir of Rev. J. Vail.  
Fragments by Dr. Spring.  
Miller's Clerical Manners. Do. on the Christian Ministry.

Imitation of Christ, by Thos. a Kempis.  
Greenfield's Greek Testament, &c. &c.  
ROBINS & FOLGER.

**New Goods.**  
OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French; Bombazines; Linen Handkerchiefs; Italian Silk; Pic Nic, Silk, and Cotton Gloves, and Mitts; hat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purses, 17 cents; Mouslin de Lane Shawls, 25 cts.; Chalkey Handkerchiefs, 37½ cts.; do. Scarfs, 17 cents; 8-4 Broche Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by

A. F. ALPRESS,

May 8, 1840.

**MITCHELL'S**

**School Geography and Atlas,**

**WITH OUTLINE MAPS.**

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teeming with information." And another, "Of the Atlas and its valuable statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference. And another, "The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them."

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.

Hartford, Feb. 1840.

## New Series of School Books.

PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 189 Main st., Hartford.

Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies; secondly, a stereotyped edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emerson, of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; Rev. Jonathan Going, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

Second—The "READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.

Third—"PRIMARY READER," by John Hall, Esq. for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patronage.

Practical System of Arithmetic for the use of Schools, by Jesse Olney, A. M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample approval than this work has received from competent Teachers and Committees.

OLNEY'S INTRODUCTION TO THE STUDY OF GEOGRAPHY; intended to precede his larger work, with 8 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellows, Esq. A superior edition of Testaments for schools, 12 mo.—Sheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally, both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

To the above we append the following note just received.

Messrs. Robns and Folger.

Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it easy, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have not time or strength (being out of health,) to say as much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in schools that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, J. C. HART.

Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms.

[March 27]

**Prints! Prints!**

CHEAP! CHEAP! CHEAP! TWEEDY & BARROWS are now selling prints from 4 to 34 cts. per yard, to which we would particularly invite the attention of those wishing to purchase. They are selling at 263 Main Street. They are uncommonly cheap. Call and see.

May 22. 10.

**Broad Cloths.**

MORE of those very cheap Cloths just received, together with a full supply of different colors and qualities, all of which are warranted good and cheap at 263 Main st.

THE Person who a long time since borrowed of the subscriber a book called "Riley's Narrative," is requested to return the same without further delay.

Hartford, June 26, 1840.

B. HASTINGS.

**W. S. CRANE, DENTIST.**

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmleys, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 20. 1

**HARTFORD**

**Fire Insurance Company.**

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allyn, George Putnam, S. H. Huntington, Junius S. Morgan, H. Huntington, Jr., Ezra White, Jr., Albert Day, John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838. tft

**ETNA**

**INSURANCE COMPANY.**

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$300,000.

SECURED and vested in the best possible manner

—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Office House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace, James Spencer, Stephen Thomas, Thomas Belden, Eliza Peck, Daniel Burgess, Samuel Tudor, Ward Woodbridge, Griffin Stedman, Joseph Church, Henry Kilbourn, Horatio Alden, Joseph Morgan, Ebenezer Seelye, Elisha Dodd, Jesse Savage, Joseph Pratt.

THOMAS K. BRACE, Pres't.

SIMON L. LOOMIS, Sec'y.

The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838. tft2